The Review.

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REWRITING THE MEDIAEVAL HISTORY OF THE PAPACY.*)

The deplorable split between Rome and Constantinople induced the successor of Pope Gelasius, Anastasius II. (ruled Nov. 24th, 496, till Nov. 19th, 498), at the very beginning of his pontificate to make the farthest advances possible, within the limits of permissability, to bring about reconciliation and reunion.

He sent two bishops to Constantinople with a very friendly letter to the Emperor, announcing his accession and requesting recognition of the supremacy of St. Peter over the universal Church, renunciation of the memory of Acacius (the father of the Acacian schism), and the submission of Alexandria to the orthodox faith. He even declared his willingness to acknowledge the validity of the baptisms and holy orders conferred by Acacius.

These extraordinary advances went far beyond anything his predecessor had ever done. Gelasius had indeed been willing to recognize the validity of Acacius' orders, but for special reasons had deemed it imprudent to inaugurate a friendly correspondence with the Emperor. He had also avoided entering into any relations with the court Patriarch at Constantinople, preferring to await further developments.

Pope Anastasius, on the contrary, began by sending a message of peace—at least orally—to the Patriarch of Constantinople. His legates even found an opportunity, while in the Greek capital, to approach the representatives of the schismatic Patriarch of Alexandria, who, on his part, informed the legates that he in-

*) This chapter, adapted for THE REVIEW from the first volume of the 'Geschichte der Pæpste im Mittelalter. Mit besonderer Berueck-sichtigung von Cultur und Kunst nach den Quellen dargestellt von Hartmann Grisar, S. J.' (B. Herder. 1901, pp. 457 sq.) shows how Catholic scholars are rewriting mediæval history.

tended to justify himself before the Pope by means of a document which they were to take to Rome.

It appears that these tokens of good will to the separated Orientals greatly displeased a portion of the higher clergy at Rome,—a phenomenon which is by no means rare in the history of the papacy. A new pontiff often seeks to heal ancient fissures, and the frequent changes in the person of the incumbent of the Apostolic See render such procedure easier in the government of the Church than they would be in a secular monarchical government with dynastic traditions. But it happens just as frequently that the endeavors of a new pope in this direction meet with protest on the part of the friends of the earlier policy.

To this was added, in the case of Anastasius, his approach, quite unintelligible to many, to the highly suspicious see of Thessalonica, where the Acacian schism had been passionately favored and furthered especially by Archbishop Andrew. Now this prelate's deacon, Photinus, comes to Rome, and the pontifical court and the public are surprised to see him received with honors by the Pope and readmitted into the communion of the Church. They did not know, or failed to consider, that Bishop Andrew had already given perfect external satisfaction to the Holy See, by publishing in Thessalonica and the neighboring bishoprics a conciliatory letter which he had received from the Pope, and by formally anathematizing Acacius. His selection of Photinus for his delegate was not very happy, for Photinus appears to have acted imprudently and to have given the Roman clergy a false idea of the conditions under which the reconciliation of his bishop had been effected.

Consequently there began to arise, in the very midst of the clergy of Rome, a strong party against the Pope. His enemies believed that Anastasius had receded without reason from the strong position of his two predecessors and was injuring the Church by a false policy. It was even rumored that the all too peaceful Pontiff was about to revoke entirely the condemnation of Acacius.

His episcopal legates had hardly returned from the East, when Pope Anastasius died, after a brief pontificate.

The cloud which hovered over his memory, lingered long in many minds. Its shadow even appears in the Liber Pontificalis, whose author formally accuses Anastasius of a secret purpose of restoring the memory and honor of the schismatic Acacius, in which purpose he was prevented only by an early death, clearly a punishment from on high.*)

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*) Liber pont. 1, 258. Anastasius n. 75: "Voluit occulte revocare Acacium et non potuit; qui nutu divino percussus est."

This statement of the Liber Pontificalis is clearly disproven by official documents of which the author had no knowledge. His insinuation that the sudden demise of Anastasius was a divine punishment, probably agreed with the view of many of his contemporaries, though it is absolutely without foundation in fact. The brief statement in the Liber Pontificalis had unlooked-for after-effects. This book with all its faults later became a principal source for the history of the papacy in the Middle Ages. The charge against Anastasius was taken over as indisputable by many writers, especially after Gratian had copied it verbatim in his famous collection. The chroniclers of the thirteenth and fourteenth centuries went even farther. A pope who had betrayed the Church must needs have died a terrible death. Martin Polonus, Amalric Augerii, and Bernard Guidonis therefore evolved the legend that Anastasius had shared the horrible fate of the arch-heretic Arius—that he was found dead with his bowels burst out. Dante later on transferred the unfortunate Pope into the Inferno, where an inscription above his place of torture declared that "Photinus had seduced him from the straight way." Later theologians based all sorts of theoretical speculations regarding the relation of the Church to her supreme head, upon the presumptive treachery of Anastasius, putting him on a plane with Pope Liberius, of whom they thought, misled by the Liber Pontificalis and other dubious sources, that he had sided with the Emperor Constantius. Recent researches have shown both opinions to be erroneous.

It is an honorable mission of modern history to clear away these mediæval fables.

It would certainly be foolish to deny that fables and legends in great number obscured the picture of the past in a time which did not cultivate criticism, but which, lacking critical means, books and intellectual intercourse, fell a helpless victim to the traditional errors of preceding ages. For the same reason the historian of the present can not fortify himself too strongly with scientific caution, especially where he meets with unusual statements which run through the parchment records of mediæval scholars.

Let it be said in extenuation of the past, however, that not even those who are to-day delving in the records of the Middle Ages, are altogether safe from comparatively modern forgeries which have been saddled upon the past.

The very history of Pope Anastasius offers us such a forged document, in the form of the letter, which thousands have read with admiration and joy, alleged to have been addressed by him to King Clovis, who was baptized in the beginning of his pontifi-

cate. In this letter the Pope felicitates the Church upon the fact that such a great king has entered with his people into the net of the Apostolic fisherman, and, with a significant glance into the future, expresses the hope that the nation of the Franks would prove a special protector to the ship of St. Peter, through the tempests of the ages. And yet it is now certain that this letter, discovered among the papers of the Abbé Jerôme Vignier, in the seventeenth century, was invented and concocted by this scholar, who had achieved a remarkable proficiency in imitating the ancient style. Vignier is also the author of several other forged documents.

Historical research offers perhaps more surprises than any other branch of positive science. In the year 1866 there was published, for the first time, from a manuscript dating back to the seventh century, an indisputably genuine letter of the same Anastasius II., addressed to the bishops of Gaul, wherein he very decisively condemns as heretical the opinion of those who hold that the human soul originates in the act of generation, and not by a free act of God. Up till then the fact that this much-discussed question had been finally and definitely decided by the Holy See, was absolutely unknown. Even after the publication of this letter the theologians, who had no knowledge thereof, contented themselves with proving the theological certainty of the doctrine of the immediate creation of the human soul by other arguments.*)

BOND INVESTMENT CONCERNS.

The explanation of the profits to be realized from an "investment" in a ten-year "bond" of the National Life and Trust Co., of Des Moines, Iowa, as furnished in a pamphlet of said concern submitted to us by a reader of this journal, makes interesting as well as amusing reading. To quote one passage: "The National Life and Trust Co. has at last opened an avenue along which the conservative man, as well as the man who is ambitious of *securing large returns* on his investment may journey together and *each obtain the object of his quest.*" (Italics ours.)

How are these profits to be obtained? The Company sells bonds, costing $100 a year per $1,000 for 10 years, at the end of which the company guarantees to pay $1,000 (what was paid in) plus the accumulated "profits."

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*) Even that eminent theologian, Fr. Kleutgen, S. J., in discoursing as late as 1887, in the Innsbruck Zeitschrift fuer katholische Theologie, "On the Origin of the Human Soul," was unaware of this decision, though he referred to another, by Benedict XII. (d. 1342), which had up till then also been completely overlooked by the theologians.

According to description, these profits come:

First: "From interest earnings." As the Company has no monopoly on investments, the returns from that source will hardly exceed the dividends paid by other responsible corporations.

Second: "Forfeitures under lapsed bonds." Since the Company takes special pains to explain that in event of inability to pay a premium when due, a year is given in which to reinstate, and further, that after three annual deposits the Company will make a liberal loan, "sufficient to carry the bond through to maturity," it is difficult to see how any profits could be made from lapsing bonds, because such lapses would be confined to the first 2 or 3 years of the bond's life, when the payments made were very small amounts.

Third: "Mortality Savings." "The death loss is reduced to a minimum." So says the Company in its explanation, adding that in case of death but one-fifth more than the amount paid in will be returned to the beneficiary. There is apparently no special provision made in the premium for meeting death-losses, so the mortality, small as it might be, will not result in any profits to the surviving members.

Fourth: "Profits that accrue by reason of policies surrendered under loan or surrender privileges."

The Company claims to loan money enough on each bond after three annual deposits, to "carry such bond to maturity." Again no more chance for profit than is shown under the second item.

Fifth: "Miscellaneous sources." What are they? Expense account? Agents' commissions? Nothing is said about these important items, so the fifth "source of profit" may be passed.

In winding up its explanation, the Company invites applications for its bonds with the assurance that there is "no possibility of financial loss."

So, "heads I win, tails you lose," is the enviable position of such a bond-holder. He can not lose under any circumstances, but somehow, the "Company" will pay large returns on his ten-year deposits.

Insurance Commissioner Dearth of Minnesota has made public an examination of the National Life and Trust Co. of Des Moines, made for his department by Actuary S. H. Wolfe, of New York. It shows the Company to be solvent, that is, able to pay the amounts guaranteed in its bonds. But the Commissioner criticizes the management severely for writing these special bond contracts, because the business was obtained through the influence of extravagant estimates as to the amounts that could be realized at the end of the endowment period. Mr. Dearth says, the

claim of large gains from lapses is a "fallacy and that the earnings from this source are insignificant."

Commissioner Dearth makes a number of other comments, as published in the *Insurance World* of December 16th, 1902, not necessary to repeat here.

It should be sufficient for our readers to know that no responsible company can offer extraordinary profits for short-term investments, and that all the alluring illustrations of the different "bond" concerns, based on the alleged experience of regular life insurance companies, are results of a lively imagination, to put it mildly. The guaranteed results are the only figures that can be relied upon.

THE "NEW BLOOD" FALLACY IN FRATERNAL INSURANCE.

The *Denver Catholic* (Vol. 4, No. 21) prints some comments on the discussion now going on in several Catholic journals regarding needed changes in the plans and management of Catholic mutual insurance societies. The intention of the writer is undoubtedly good, but unfortunately he is totally ignorant of the subject he writes about. For illustration he criticizes the expenses of the regular life insurance companies as being too high, saying, "most of these expenses are saved in Catholic fraternal insurance societies." It may surprise him to learn that there are Catholic (alleged) insurance societies, whose expense ratio in proportion to income is higher than that of any of the leading insurance companies. Then again:

"It is argued: as the years go by, the death rate must increase. Not at all." To prove this assertion, the worn-out argument is used that "by the constant introduction of new members below the average age of the members of the society, the average age is lowered."

In other words, for the existence of the concern and the sure payment of death losses, it is absolutely necessary to secure new members of a lesser age than the average age of existing membership. How impossible that is for any length of time is shown by the official records of the hundreds of assessment companies and orders, that have reported to the different insurance departments, so that their history can be traced from the time of starting to the day of failure, or up to date, for the comparatively few that have survived longer than twenty-five years, which is taken as the time needed for establishing a normal death rate. But even if new members could be secured, the average age of the society, and with it the average death rate, is bound to increase, as shown in the following:

A society of 1000 members, each 20 years old, will have an

average age of 21, 22, and 23 years after one, two, and three years respectively, if no new members are taken in. Now let 1000 new members of age 20 join each year and note the result:

There are after one year:

1000 members 21 years old,
1000 new ones 20 years old,

giving an average age of 20½ years.

The second year there are:

1000 old members of 22 years,
1000 last year's members of 20 years,
1000 new members of 20 years,

making an average of 21 years.

The third year there are:

1000 members of 23 years,
1000 " " 22 years,
1000 " " 21 years,
1000 " " 20 years,

making an average of 21½ years.

So it will be seen that the average age, notwithstanding the admission of new members, is slowly but steadily increasing.

To keep the average age at 20, the new members would have to be of constantly decreasing age, as follows:

1000 members age 21 years,
1000 " " 19 "

giving an average age of 20. The next year there are:

1000 members age 22,
1000 " " 20,
needing 2000 " " 19 or
1000 " " 18, for an average age of 20.

Even a layman in insurance matters will easily see that an increase of membership after that fashion has its limitations regarding age and numbers, which positively make the continuous performance impossible.

Yet life insurance must rest on a permanent basis if it is to deserve the name. THE REVIEW has no space to spare to discuss the mathematical side of this momentous question more fully. But if the *Denver Catholic* will agree to publish them, our insurance expert will furnish that journal a series of articles showing, step by step, how much it will cost as a minimum to provide for the death losses in an insurance society, regardless of expenses of management.

Any replies published in the *Denver Catholic* will receive prompt and polite attention, on condition that personalities or general attacks must be avoided and the discussion be confined to facts.

AN ECHO FROM THE CATASTROPHE OF MARTINIQUE.

Having spent five years in the island of Martinique, mostly in the city of St. Pierre, and providentially escaped its awful doom by leaving on the eve of the fatal day, and having, moreover, witnessed and shared the anxieties, alarms, and distress of the people during the volcanic period, Rev. J. M. Desnier, C. S. Sp., presents in the February *Messenger* his personal impressions and some reliable details on the awful catastrophe. We quote a few paragraphs of particular interest:

In order to explain the fury of the volcano, much has been said and written by overzealous persons about the impiety of the people, which must have startled any one familiar with them. Now this requires some explanation. There were, indeed, in Martinique, and chiefly in St. Pierre, a small number of men, mostly Europeans and colored politicians, who aped their brothers in France and showed bitter hostility to the Church; true it is too, that, a few days before the disaster a mere handful of roughs, who called themselves Socialists, did go through the streets, on one occasion, singing some impious verses of a Paris Socialist song. This was at the hottest period of the election, when some people are apt to lose their senses. Now it would hardly be fair to hold a population responsible for the misdeeds of a few irresponsible or wicked men. The truth is that Martinique forms a striking contrast with some parts of France. The Lord's day is well kept, the churches are crowded at every religious function, and the sacraments are well frequented, especially on feast days. It is needless to speak of religious demonstrations so cherished by the people. Only a few weeks before the disaster a fine cortège of 2,000 working-men could be seen wending its way, headed by the Bishop, to Morne-Rouge, on a pilgrimage to the Sanctuary of Our Lady, to whom there is in the island a great and heartfelt devotion. As for me, I must admit that the contact with the people in the sacred ministry has ever been attended with pleasing recollections.

Some time after the catastrophe, when that most touching testimony of universal sympathy and generosity was acting as a soothing balm to our distress, we were startled by some wild reports circulating in the foreign press about Martinique; for instance, the story of the sacrilegious parade of a pig, stated as having taken place in St. Pierre on Good Friday and Easter Sunday, and of an assault on a convent by the mob, etc., the effect of which was, in many places, to put a stop to collections so generously started in favor of the poor victims, driven from their homes. Whatever may have been the intentions of the originators of the report, first published, I was told, in a German paper,

and so quickly taken up by the yellow press, the truth is that none of the priests of the colony or the people of St. Pierre spoken to had ever heard of it. Now, everyone acquainted with the place knows well that, had Alcibiades lived there, he would have had no need of cutting his dog's tail to get notoriety. With respect to morality, statistics and men who have the experience of the West Indian populations, can testify that the city of St. Pierre was indeed no better nor worse than its neighbors. There was a good deal of unvarnished looseness of morals among the low class of the people, as often happens in seaports. As for the vice of Lot's city, it is well known that for various reasons it is rather scarce amidst the colored population and there was moreover, very little unnatural crime. The great mischief, I regret to say, was the number of illegitimate but most prolific unions among the low classes. That state of things, not indeed special to Martinique, the Church, had it been ever so little seconded by the government, by means of such a thing as the marriage requirements in America, would soon have suppressed.

But what of the volcano? Surely it was a judgment of God? It may be, and if so, it was one not unmixed with mercy, for He gave us eight days to prepare for death. Yet whatever may have been written in the first panic produced by the catastrophe, it would seem that owing to its position, St. Pierre was doomed, the fury of the volcano having covered it several times since the fatal day, and that, without miracle it could not escape its fate. No miracle took place such as we read of in the life of Januarius in his beloved city of Naples. We might perhaps find an answer to this in the Gospel, where our Divine Lord, being asked what crime they had committed on whom the tower of Siloe fell, or those whose blood Herod had mingled with their sacrifices, answered that it was not for any special guilt that they had been struck, but that unless the questioners did penance they would all likewise perish. Thunderbolts are perhaps necessary in this material age of ours, but, under the new dispensation, are we to believe they always fall on the most wicked heads? I think we might perhaps safely, awaiting further information, suspend our own judgment in the matter.

THE "BOBTAILED" COLLEGE CURRICULUM.

Many of the readers of THE REVIEW have no doubt taken notice of a new scheme proposed by President Butler of Columbia University in the City of New York, to bring American education fully up to the requirements of our times. It consists in shortening the usual four years' college course to one half of its length. One of his arguments—another will be mentioned further down—is that the student needs more time to prepare himself for professional studies.

In this matter there are certainly no better judges than the professional men themselves, and among them, we dare say, none are likely to be more impartial than the scientists. Now, in consequence of President Butler's utterances, the *Electrical World and Engineer* has given expression to its view in two short but strong editorials (vol. 40, pp. 651 and 887), in which American education in its present state is considered from the most American of standpoints, the practical.

From the first of these editorials we quote only the following sentences: "The student who knows a few things thoroughly when he enters college, is better fitted than he who has a smattering of many. This is the secret of the German gymnasium. Its graduates may be totally ignorant of the Italian Renaissance .... but he knows his Latin and his algebra..... If the colleges would get grimly down to work and force the elementary schools to teach less and better, they would turn out men to whom the professional schools would be no toilsome task, and with the time thus saved we should hear no more wails of too much time spent in education."

The second article is too spicy to be in any way shortened. It reads as follows:

"We have already expressed ourselves very fully on the subject of collegiate education, so far at least as engineering students are concerned, but a recent pronunciamento from President Butler reminds us that there is still something left to be said. That distinguished educator is quoted as saying in effect, that he favors the two-year college course because it is better for the students to dawdle only two years instead of the canonical four. We earnestly hope that he will take steps in our great metropolitan university to avert dawdling for so short a term as two years. Perhaps the same cogent line of reasoning may adequately explain the great doubts which have been expressed by noted business-men as to the usefulness of any college course at all. The fact is that the weakest point of our whole modern educational system is a certain apparent incapacity to prevent dawdling. When the cultured graduate of the kindergarten, the juvenile art

school, the infantile conservatory of music, and three or four prenatal laboratories comes up to the college, he is very apt to interrogate Nature as to the easiest way of sliding through. The whole field of classified knowledge and ignorance is open to his choice in the elective system, and it would reflect discredit on his previous training if it should give him no clue to the smooth and easy path. Now to our mind the first duty of the higher institution of learning should be to take this victim of slip-shod soul culture by the nose and lead him firmly up to the strenuous life. It is not so much what he learns, as how he learns, that determines his future capacity for serious work. And according to our observation the average college needs considerably more than two years merely to instill the fundamental principles of mental activity. And from that point education begins."

THE "CATHOLIC WORLD" AND OVR PAROCHIAL SCHOOLS.

The *Catholic World* magazine says in its February number, page 708, editorially:

"There are many other reasons besides the mere magnitude of the Parish-School system that will make official recognition the best policy. Not the least of these is the fact that when educators come to study our Parish Schools they will find that *if there be any side on which they are weak it is the patriotic side.* We have been compelled for the sake of conscience to educate our children outside of the channels where the highest patriotism is largely taught. Yet Catholics do love their country and *are eager to absorb all that is best in its national life.* It is a crime against the nation for the ultra-American to steel his face against the children of the nationalities who do not speak English, and compel them to seek their education outside those agencies that will accelerate his absorption by and his assimilation with the civic body. How much better it would be to come to them with the olive branch and say to them: 'You are children of this commonwealth, and it is our desire that you shall enjoy all that contributes to good citizenship. For this reason we shall make some arrangement whereby you may participate in the advantages that the Public-School system enjoys.'" (Italics ours.)

A month before the same liberalistic magazine had published a report of a committee of the New York Catholic School Board, containing this passage:

The parish school "leads to the highest type of citizenship, and supplies a most effective antidote to false Socialistic theories."

In the editorial quoted above the *Catholic World* seems to take

issue with the Catholic School Board of the great Archdiocese in which it is published. We trust the gentlemen of the Board will take up the gauntlet and compel the Paulist editor to give a straightforward and unequivocal answer to these pointed and pertinent questions:

1. Are our parish schools weak on the patriotic side?
2. Is a higher patriotism taught in State than in parish schools?
3. Can not Catholics in parish schools absorb all that is best in national life?
4. If not, why not?
5. What does the *Catholic World* mean by this underhanded attack upon our parochial schools?

BOOK REVIEW AND LITERARY NOTE.

Le Citoyen Americain. Ses devoirs et ses droits. Par T. St. Pierre. Paper 32 pages.

Mr. T. St. Pierre, editor of *L'Opinion Publique*, Worcester, Mass., some time ago published a series of articles on the rights and duties of the American citizen, which we now find collected in the present pamphlet. Were it not for the considerable immigration from Canada, the effete Eastern States would show a decrease of population like France or England. The Canadian influx has been so large that in certain quarters they form more than a third of the population. Yet their political influence has been small, chiefly because of their neglect to become naturalized American citizens. Hence at their last Catholic Congress a resolution was passed to form naturalization committees everywhere. They were started in many places and began work at once. No doubt the pamphlet of M. St. Pierre will be a powerful help to them.

——Professor Egan, in the *Catholic University Bulletin* for October (1902) defines literature broadly as "the expression of the phenomena of life in the form of written words." Since our Professor is high authority in his own particular line, we trust the Paris *Vérité* will not again poke unliterary fun, as it did some time ago, at such a piece of genuine literature as the recent order of the French Minister of the Navy, *M.* Pelletan, that each mariner should be allowed ten grams of oakum for a purpose of toilet which is not usually mentioned in polite society.

MINOR TOPICS.

The Watchman and The Review.

The *Western Watchman* (No. 12) says editorially:

"In his laudable endeavor to show up the delinquencies of English-speaking priests, especially of the St. Paul diocese, the editor of THE REVIEW made the mistake a few weeks ago of ascribing a flamboyant endorsement of the Elks recently delivered by the Rev. Roderick J. Mooney to an Irish priest of Morris, Minn. Mr. Morris (sic!) is an Episcopalian minister. But the best of us with the best intentions sometimes make mistakes."

THE REVIEW said nothing about the Rev. Roderick J. Mooney's nationality, nor has it ever manifested or harbored the slightest desire to "show up the delinquencies of English-speaking priests" as against those of any other tongue or nationality. Moreover, Morris, Minnesota, is not in "the St. Paul Diocese." In the case of the Rev. Mr. Mooney we corrected our mistake promptly (No. 4, p. 64), and but for our own correction the editor of the *Western Watchman* would probably never have noticed the error.

One difference between THE REVIEW and the *Western Watchman* is that THE REVIEW promptly and honestly corrects its own mistakes, while the *Watchman*, that journalistic Thersites in knickerbockers, doesn't care a tinker's Dam with a big D for the corrections and remonstrances of those whom it, often wilfully, wrongs or misrepresents.

Get the sawlogs out of your own eyes, brother, before howling over the micrococci in the optics of others.

The Terna for Bishoprics.

Rev. Dr. P. A. Baart, the eminent canonist, states positively "that there has been no change in the manner of designating candidates for a bishopric in the United States. The old and time-honored custom of denominating them 'dignissimus,' 'dignior,' 'dignus,' still prevails. When some time ago a report was started that Rome had authorized a change, so that all three candidates should be placed on the list without specific designation, all being equal, I had occasion to enquire whether there was foundation for such newspaper report. I received an official and authoritative reply that there is not a particle of truth in such a report, but that the old and time-honored custom of denominating the candidates for a bishopric 'dignissimus,' 'dignior,' 'dignus,' still prevails."

Irish-Americans and the Case of Col. Lynch.

The *St. Vincent's Journal* (Feb.) pointedly observes, in connection with Irish-American protests against the hanging of Col. Lynch (since commuted into penal servitude by the British government) that the twenty millions of Irishmen in this country could have served the cause of their native isle and

liberty far better if they had exercised their undoubted influence on our government in favor of the Boers in the late war.

"It is now generally recognized that that war would have ended disastrously for England if this country had not been made a base of supplies for her South African armies in the most essential and necessary element of army equipment in the veldts of the Transvaal. And yet nothing was done by those twenty millions, or by the other fifty or more millions, to prevent the country from disgracing itself by helping in the destruction of two small countries presenting many features of similarity to our own political beginnings..... A priest in St. Louis has expressed his determination to head a party of dynamiters to blow up everything British on top of the earth, in case Col. Lynch should be hanged. He will not be hanged, but it is a pity that this Missouri Peter the Hermit's dynamiting crusade did not start with his fellow-citizen, the Missouri mule, in camp at New Orleans."

Another Lesson to the Gullible.

A number of local "get-rich-quick" turf investment concerns, most prominent among them E. J. Arnold & Co., went to the wall last week. THE REVIEW had warned all those of its subscribers who had asked it for advice with regard to these firms, because they were fraudulent on their very face. Arnold & Co. originally paid five per cent. a week on all investments. When they cut the "dividend" to two per cent. recently, other concerns of the same kind offered from five to seven, which caused numerous withdrawals of subscriptions from the Arnold Co. and the final ruin of the firm, involving nearly all the rest. It is said that ten million dollars had been invested in these concerns by people in all sections of the country. All of them advertised extensively. They claimed that they were engaged in the "business" of racing their own horses and in operating books on race tracks and pool rooms in various cities. The grand jury has now taken the matter up. The worst feature about it is, in the opinion of local lawyers, that the investors, being stockholders, besides losing their money, will be liable for the defunct companies' debts.

May we not hope that this experience will prove a lasting lesson to the gullible?

A Crazy Yarn.

We are indebted to a reverend friend in Chicago for a copy of *Pearson's Magazine* for February, containing a yarn about "the blowing-up of the Maine" in Havana harbor, pretending to be "revelations of an international spy." It represents that the destruction of the Maine was brought about by a German police agent, named Kehler, acting in the interests of the German government or a Chicago pork trust. This man is said to have been a Bavarian ex-seminarian. In Madrid he disguises himself in the dress of a priest and takes a Sister of Mercy from a convent there by steamer from Cadiz to Havana. On their arrival in Havana they go to a hotel, where they remain together, occupying separate rooms, until the Sister gets a situation as nurse on board

the ill-fated battle-ship, which soon after "breaks like a bubble."

The whole story is a stupid fake on the face of it. Its anti-Catholic character ought to result in the withdrawal of all Catholic support from *Pearson's Magazine*. We don't object to transparent fiction, even if it presents itself under the cloak of sober history; but we do object most emphatically to sinister imputations against our clergy and sisterhoods.

Lay Trustees.

The *Messenger*, published by Jesuit fathers and staunchly conservative in spirit and tendency, has the following remarks in its January number:

"When a few months ago it was announced that Archbishop Keane, of Dubuque, had decided to constitute laymen trustees of the Church in his Archdiocese, there was a cry of alarm in many of our Catholic newspapers, and His Grace had finally to declare that he had been misrepresented. What better arrangement could he have made than that which to-day obtains in our best organized dioceses? What more natural than to have men of affairs co-operating with our pastors in transacting the business inseparable from the management of a parish? For want of such co-operation there is very poor management in many places, and altogether too little interest on the part of prominent laymen in the welfare of our parishes and other institutions. It is unfair to leave every burthen and responsibility to the priest, and in not a few instances it has proved disastrous to all concerned."

A reader enquires about the Mission of Our Lady of Pity and the legitimacy of the methods it employs to solicit the support of the faithful. We submitted the query with the chaplet and literature sent out by this Mission to one of our best-informed clerical contributors, who gives his opinion as follows:

The Mission of Our Lady of Pity is apparently a worthy object of charity, but its endless chain system of procuring help is a nuisance. Furthermore the chaplet of the Holy Infancy is not a recognized devotion. If the Archbishop of Cincinnati has approved it, the fact should be stated. The 'Raccolta' has nothing about it, nor do we find any mention of it in the life of the Venerable Sister Marguérite of the Blessed Sacrament in the 'Petits Bolandistes.' The chaplet contains nothing contrary to Catholic belief, but why introduce a thousand and one new devotions? Our advice is, Help the Mission of Our Lady of Pity, if you feel inclined, but throw the chaplet, the promises of a novena, etc., into the fire, or better still, tell the lady manager that she is overdoing a good thing.

The *Intermountain Catholic*, of Salt Lake, Utah, sympathetically records, at the head of its editorial columns (No. 18) that "Rt. Rev. Abiel S. Leonard.....celebrated the fifteenth anniversary of his consecration during the week. The event was one of joy to his numerous friends, who hold the Bishop in high esteem.

His onerous duties in his extensive diocese have been performed with zeal and marked success. The *Intermountain Catholic* unites with his many friends in extending greetings and hopes that his useful labors will continue for many years."

To prevent mistakes we want to say that Rt. Rev. Lawrence Scanlan, D. D., is still Bishop—the only Bishop—of Salt Lake. Mr. Abiel S. Leonard, who has the hopes of this self-styled Catholic paper for the continuation, "for many years," of his "useful labors," is a sectarian dominie!

For a possible "Parliament of Religions" in connection with the coming World's Fair we suggest the *Intermountain Catholic* (?) as the official organ.

Archbishop Bruchési, of Montréal, our beau-ideal of an American bishop, is opposed to the acceptance by the city of Montréal of a Carnegie library. In an address delivered shortly after his home-coming from Rome (see *La Semaine Religieuse de Montréal*, No. 5), he declared that there were plenty of smaller libraries open to the public in his episcopal city and added: "If the need of a great public library should make itself felt, our grand and beautiful city will be too rich, too independent, too legitimately proud to ask it as a present from a foreign millionaire and to submit to the conditions which he sets upon his gifts and favors."

Bravo!

The Chicago *Record-Herald* (Feb. 4th) publishes an obituary notice of Professor E. Kitziger, "a noted Hebrew composer" recently deceased in New Orleans. It says among other things: "There is not a Hebrew congregation but sings the hymns which he composed. Many of his compositions are also to be found in the hymn books of the Roman Catholic Church of this country and England."

Can this be true? Are we allowing Jews to write our hymns?

The *Civiltà Cattolica*, which is giving particular attention to the trust question of late, finds (quad. 1261) that in the United States the Republican party represents capitalism, while the Democratic party is becoming the exponent of Socialistic collectivism.

And so we are, politically, between the Devil and the deep sea.

A correspondent writes to the editor of our St. Louis society journal, the *Mirror*, asking, "What is the most beautiful poem ever written to a woman?" and receives the reply (No. 52) that "this distinction belongs to 'The Litany of the Blessed Virgin,' a part of Roman Catholic ritual."

Prof. Singenberger, in No. 2 of his *Cäcilia* (No. 2), compliments the comparatively small and poor Diocese of Belleville upon having more churches in which true Church music is cultivated, than any other diocese in the country.